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EDITORIAL

PEACE REGNANT

AMONG the causes of congratulation indulged in by King Edward on the occasion of the prorogation of Parliament, was the condition of international relations between Great Britain and Germany and France particularly. Every fresh assurance of the peace of Europe which can be given is of unspeakable value and interest to the world at large. The American continent is practically isolated by vast ocean stretches of space from many European entanglements, but nevertheless she is vitally concerned in everything that promotes and establishes peace among the nations. One of the personal factors to be recognized beyond the destructive quarrel of Russia and Japan, is King Edward himself. His noble qualities as a ruler and as an international counselor which have been brought to bear constantly since his accession to the throne, on questions of state and on internal and foreign transactions, have marked him as a man of broad and deep charities, statesman-like wisdom and kindly purposes towards all.

While we look forward to the best of relations between England and the United States while Edward is on the throne, we believe that he will be a constant ally with this Republic for the further unfolding of the Anglo-Saxon race and the highest well-being of the world.

THE SALVATION ARMY ABROAD

GENERAL BOOTH of the Salvation Army has certainly lived long enough to see his creation grow from nothing to a place of almost universal importance. In its career it encountered the contempt and active opposition of the "common folks" everywhere, but it succeeded in passing through the usual stages which have confronted every moral reform from inception to ultimate triumph. Now it is

honored the world over as a very useful adjunct to good government and as a salutary force on the level of the masses, inculcating industry, temperance and faith in the Son of God as the divine remedy for human ills.

Since the recent international conference in London, when the King sent ceremonious words of appreciation, and members of the government and nobility honored themselves by their presence during the proceedings, General Booth has been prosecuting an automobile campaign, by which he is traveling from south to north of Britain, and by prearrangement, preaching briefly to vast audiences in the communities through which he and his party pass. Such a campaign reminds us of the times of the Wesleys and Whitfield and their associates, who daily carried the Gospel to the people, when God's temple bore Bryant's interpretation only hedged by fields and forests and roofed only by the open canopy.

FIELD STUDY IN ETHNOLOGY

ONE of the features presented by a great exposition like that at St. Louis this summer is the privilege of seeing groups of people from many different nations living as nearly as possible under the conditions that prevail in their own homes. North American Indians of eight or nine different tribes, South Americans, Africans and Islanders, especially those from the Philippine Archipelago, are a most interesting phase of the exposition.

It is, however, true that only a small portion of the value of such an exhibit is secured to one who merely looks at the different people without understanding much of their home conditions or the character of the life they are accustomed to live. This lack has been admirably supplied by a plan suggested by Professor Frederick Starr of the University of Chicago, and about to be carried out by him in the projection of a course of lec-

tures and demonstrations, covering three weeks, from September 1st to 21st. Three hours will be spent every forenoon in class work, visiting different exhibits and listening to lectures by Professor Starr upon the manners and customs of the different people. No one who knows of the professor's work as an instructor and popular lecturer will fail to appreciate the value of such a course. The charges are not high. Full particulars may be obtained from Professor Starr at the University of Chicago. This is certainly an interesting method of combining pleasure and profitable study.

TROUBLE IN THE CHURCHES OF SCOTLAND

IT will be remembered that some three years ago the two leading branches of the Scotch Presbyterian Church united by formal action at Edinburgh. After long debates through the Presbyteries, the Free Church, which left the Established Church of Scotland in 1846, under the leadership of Thomas Chalmers, joined forces with the United Presbyterian Church, and the resulting organization was called the United Free Church.

As is natural in such cases, there were a few churches and ministers in each of the two denominations who refused to join the new church thus formed. In the case of the remnant left of the Free Church people a legal issue was raised as to whether they were not entitled to the property of the Free Church, considering that they alone had remained faithful to its covenants. This suit was decided against them in the lower court, but was later taken by them to the higher court, the House of Lords, and there an astonishing decision has just been reached, to the effect that these petitioners, consisting of only a small group of ministers, are actually the representatives of the Free Church, and as such are entitled to all its chartered property, amounting to more than \$20,000,000 in churches, schools and funds.

From the American point of view this seems a very strange decision. The same case occurred in the history of the United Brethren in this country some twelve or fifteen years ago. A body of the conservatives separated themselves from the church and claimed to be the

original United Brethren body, and as such entitled to all the property of the denomination. The courts promptly decided against them, holding that a denomination had the right to modify its pronouncements, and change its methods in harmony with the advancing interests of its work. This principle seems to be denied in the House of Lords in the decision recently reached.

What will be done it is impossible to now say. Certainly the judgment just obtained by the dissenting Free Churchmen will have to be compromised or modified in some manner. It would be impossible for them to administer the tremendous holdings of a denomination such as the Free Church, of which they were even before the union only an inconspicuous fraction. There is no higher court than the House of Lords, but it is probable that some compromise adjustment will be made. Otherwise the newly organized United Free Church will be deprived of its rightful holdings, the result of years of strenuous work and sacrifice.

THE WORD IN TIME

PROCRASTINATION" is called by Dr. Young "the thief of time," but if we add the consequences which so often spring from it, the accusation may be easily and indefinitely intensified. Everywhere hearts are broken because a word was not spoken. Wrecks are seen everywhere and souls innumerable have been lost because those to whom the word was given did not deliver it in time. Only recently several train-loads of people have been saved by men who spoke the warning word in time, even at the sacrifice of their own lives.

Moody met a man at New Brighton, near Liverpool, and asked him if he was a Christian. The man answered, roughly, "It is none of your business." But that night the spoken word had wrought a wonder. The man sought Moody, asked his forgiveness for his rude answer and begged him to pray for him and tell him what to do to be a Christian. Some years ago a Christian worker met a famous preacher on the street and said to him: "I wish you knew Jesus!" The doctor was sorely offended, but the next time they met the doctor heard the same salutation, and asking the worker what he meant, he received in answer: "I wish you knew Jesus!" The doctor passed on to his home and sought his closet, when he prostrated himself before God under the power of the words, "I wish you knew Jesus."

INTERNATIONAL CONGRESS OF ARTS AND SCIENCES

IT will be remembered that in connection with the World's Fair at Chicago an interesting series of congresses was held in the Art Institute, covering most of the important fields of history, science, art, literature and religion, one of the most notable features of which was the Congress of Religion, presided over by the late Dr. John Henry Barrows.

Arrangements have been made for a similar congress at St. Louis to cover the week from September 19th to 25th. The departments number twenty-four, in-

cluding such important themes as philosophy, political economy, law, literature, art, history of religion, physical sciences, sociology, industrial and practical sciences, education and religion. Among the eminent speakers who will be heard at one or another of these meetings are Prof. Otto Pfeiderer of the University of Berlin, Prof. Wilhelm Windelband of the University of Heidelberg, Prof. Benno Erdmann of the University of Bonn, Prof. John P. Mahaffy of the University of Dublin, Prof. Friedrich Delitzsch of the University of Berlin, Prof. Ignaz Goldziher of the University of Kiel, Prof. Karl Budde of the University of Marburg, beside the best-known representatives of scholarship in the different fields of American university work. The meetings are certain to prove of very great value and interest, and the eminent men to be heard during that time will make that week an outstanding period in the history of the exposition.

JAPAN'S ATTITUDE TO CHRISTIANITY

MUCH needs to be learned, in justice to Japan, concerning her true attitude towards Christianity. Since the war began between the present combatants there have been numberless attempts from continental sources to prejudice the prevalent issue by representing it as a great trial of strength between Christianity and Paganism, the white races and the yellow, the civilized West and the barbaric East. The London Times discusses this question from a broad and enlightened standpoint when it says:

"It is quite true that an Oriental and non-Christian power is for the first time encountering one of the great Christian Empires with its own weapons, and on rather more than equal terms. But it has been long ago recognized and admitted by all impartial observers that, whatever be the claim which the western power puts forward, she is scarcely entitled to pose on this occasion as the exclusive champion of civilization and religion. The truth is that such a claim forms a wholly alien and factitious issue, and the only reason why we have heard so much of it is because it has been found useful to buttress an exceedingly weak diplomatic case. There has been nothing in the attitude of Japan which could give the faintest color to such an assumption. On the contrary, her statesmen have, when opportunity offered, done all they could to make it plain that no vestige of racial or religious prejudice inspired them on entering into the present war. The remarkable letter from our Tokio correspondent, which we print to-day, is very much to the point in this connection. He tells us how, when leave was officially given by the minister of war to teachers of religion to accompany the Japanese armies in the field, and when the divisional generals, in whose hands the appointment of chaplains rested, showed themselves disposed to give Buddhist and Shinto applicants the preference over Christian, the whole difficulty was, directly the Japanese government became cognizant of it, met by them with promptness and in a thoroughly liberal spirit. A similarly wise and generous point of view is apparent in the declaration by the Japanese premier, Count

Katsura, who himself, when in command of a Japanese army at Niu-chwang in 1895, left behind him in the minds of foreigners the most lively recollection of a regime of unequalled courtesy and tolerance."

The following quotation shows that Japan gives hospitality to new ideas as Russia does not, and her future is therefore full of promise and hopefulness:

"It is true that, at an earlier and important date in her history, Japan manifested her distrust of Christianity, but that was simply because, judging from such experiences as she knew, she feared that its missionaries would use their doctrines as a cloak to preach political change. She has long since passed out of that condition of imperfect knowledge. Though not a Christian country, she places Christian converts on an entire equality with those who profess the traditional Oriental faiths, and such men rise, and have risen, to places of high responsibility and honor in the state. There is a curious and pathetic significance in the fact that one of the two Japanese officers who were executed not long ago by the Russians in Manchuria, for what is believed to have been a bold attempt to destroy the great railway, was himself a Christian, and received the last consolations of religion from a Russian Orthodox priest."

EDITORIAL PARAGRAPHS

Cripple Creek, Colo., still in trouble. A mob of a thousand non-union miners descended on that place and deported several unionist sympathizers.

A tornado visited Minneapolis and St. Paul, Minn., on Saturday evening last, killing six persons, injuring hundreds of others and destroying millions of property.

New York has good reason to rejoice over the completion of her "subway." A train at good speed has been run the whole distance, starting from the City Hall station and ending at 145th street.

The Russo-Japanese war is surely reaching a crisis at Port Arthur. A vast army of Japs is actively aggressive on the land, constantly getting nearer to the crucial point while the fleet is pressing Russian ships into the harbor.

Our metropolitan city seems to be afflicted with another leader of mechanics and laborers of the pattern of the infamous Parks. This time it is Weinselmer. He is now under arrest charged with extorting \$2,700 from a plumbing contractor.

The coming of a boy into the world should be regarded as a sacred event. Such an event has happened to Russia and it appears that the whole nation is rejoicing. The Czar regards it as an epoch and to further signify his pleasure he has decreed the total abolition of corporal punishment throughout Russia. We remember that on the occasion of his grandfather, Alexander, coming to the throne, he decreed the liberation of 23,000,000 of serfs. The Emperor of Germany has asked for the privilege of acting as one of the godfathers of the boy.

The Old and New Man By Z. T. Sweeney

VII.. The New Home.

WALKING in this new way we are led to a new home. In My Father's house are many mansions; if it were not so; I would have told you. I go to prepare a place for you" (John xiv., 2). "Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me" (John xvii., 24). "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (II. Peter iii., 13). "Him that cometh will I make a pillar in the temple of my God; and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God" (Rev. iii., 12).

This beautiful vision is ever before the eyes of the child of God. As the soldier beside his lonely campfire, thinking of home, falls asleep and dreams of the dear ones; so the soldier of Christ, in the thick of the fight, or in the lonely hours of watching is encouraged by this beautiful vision of home. As the poor pilgrim and sojourner in a strange land, lying upon hospital couch or neglected pallet, racked by fever and tortured by thirst, longs for home and mother; so the child of God, heart-broken and weary with life's sorrows and burdens, turns for consolation to that home—vision where God, with more than a mother's tenderness, shall wipe away all tears from his eyes, and where there shall be neither sorrow or crying any more.

"We are on our journey home,

Where Christ our Lord has gone;

We shall meet around his throne,

When he makes his people one

In the New Jerusalem."

Oh, the joy of that blissful hour, when the toll-worn son of God shall have reached the end of his pilgrimage, and the beautiful gates shall open before him!

When the Roman conquerors ended a successful campaign, they were entitled to a triumphal entry into the city. The gates were thrown wide open, and while beautiful maidens strewed sweet flowers, and sang songs of welcome, the conquerors entered the city, greeted by the shouts of the multitude, and the blasts of music from the royal bands. But short-lived was their welcome. The voices that fell upon their ears were soon hushed in death, and the hands that strewed were soon dust with the flowers they scattered. The conqueror that overcometh through Jesus Christ shall have a welcome that shall endure forever. The gates of glory shall open before his advancing step, and the greetings of angels will fall upon his ear, while the harpers shall play "The Conquering Hero." Under the emerald branches of the tree of life that overarch the waters of the river of life, he shall march, to heaven's melodies, up to the throne of God, and have placed upon his brow the victor's fadeless crown.

VIII. The New Name.

We shall receive also a new name. "I will write upon him my new name" (Rev. iii.:12). "To him that overcometh

I will give to eat the hidden manna, and I will give him a white stone, and in the stone a new name written" (Rev. ii., 17). "And they shall see his face, and his name shall be in their foreheads" (Rev. xxii., 4).

Men have been trying to find out that new name ever since the promise has been given, and have written many speculations about it. While it will not be fully revealed till the proper time, the mind cannot help forming an opinion about it. There are in the Scripture more than a hundred different appellations, each of which expresses some tender relation of Christ to his people. He is our Bread of Life, our Rock of Defense, our Captain, our Elder Brother, etc.; and I have sometimes thought that when the Lord inscribes his new name upon us, it will be a name that will concentrate in itself all that is expressed in these various names that we now have.

IX. The New Song.

Having inscribed upon our foreheads the new name, we shall join the chorus of the redeemed in singing the new song. "And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (Rev. v., 9). "And I looked, and lo, a Lamb stood on the Mount Zion, and with him a hundred forty and four thousand, having His Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps; and

they sang as it were a new song before the throne" (Rev. xiv.:1-3). "And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest" (Rev. xv., 3-4).

There are many of the judgments of God that are not manifest to us now. While I trust implicitly in the justice and goodness of all the doings of God with the children of men, he has done many things in which I am at present unable to see the justice and mercy. I look, however, for a time when God shall reveal his righteous judgment unto the sons of men. Then there will be light thrown back upon the past, and such light as shall completely vindicate his character as a ruler. Then shall be fulfilled, "All nations shall come and worship before thee, for thy judgments are made manifest." Not only shall the ransomed join in full chorus in this song, but, in minor key, the lost and undone shall confess the justness of its praise, though it be the death song of their own souls.

Thus, briefly and imperfectly, have I sketched the New Creature. Beginning in the new birth and continuing to walk in newness of life, the new creature rejoices at last, and forever, in the home of splendor and felicity which God has prepared for them that love him. May the God of all grace kindly grant that, according to his riches in glory in Christ Jesus, such may be the life and the destiny of us all.

The FUNCTION OF CHURCH EXTENSION

Sherman Hall

CLOTHES may not make the man, but they are an unmistakable index to some fundamental characteristics of the man. From the skin-clad savage up through all the strata of civilization the clothes, at once, make and reveal much of the man. It is the same in regard to the houses we use. Our houses correspond to and reveal our business, our government, our education and our religion. Traveling salesmen determine the thrift, business ability and quality of goods desired in a hamlet, village, town or city by its church buildings. No development is by a wholly orderly advance up an inclined plane, but rather by steps upward, each step being the result of effort to overcome a perceivable weakness or need, as the doctor treats the weak member, organ or point, as the student masters the difficult point that forward movement may be made. So the Disciples must give vastly greater attention to church extension in order to move on and assume their legitimate position among other bodies, for our attention to this basic principle is not in keeping with our numbers, and wealth, neither is it commensurate with our social and educational standing, nor in harmony with our Christian culture. Until we rise to this we'll suffer, for it is a fundamental law, not an optional convenience.

Any church will not enlist even most worthy members moving into its vicinity, nor gain new ones in excess of its church building, nor is it on account of materialism or other evil inclinations among men. It is because a fact, a truth, a fundamental law has been neglected. We are under stern obligations to support church extension as we are to support missions, to build churches, as to preach regeneration, for a church cannot exist without a house. Chicago has not, is not and will not save the multitude of Disciples gravitating thither out of keeping with her church buildings.

The HOLY of HOLIES

C. P. K.

In all the spacious temple where
Humanity uplifts in prayer
Its pleading hands to God,
The Holiest Place is canopied
By resting clouds that sternly hide
The law, the urn, the rod.

In all the spacious temple where
Adversity makes rudely bare
The vanity of show,
When fickle friends away have turned,
E'en priests the austere threshold spurned,
None stays to care or know.

Before the Mercy seat and Him
Who dwelleth 'twixt the cherubim
The sore heart bows alone;
Save only the High Priest remains
Who brings his own pierced heart and de-
signs

An offering—to atone.
Springfield, Aug. 13, 1904.

BORN of WATER AND SPIRIT

Marion Stevenson

The Expository Times, edited by James Hastings, M. A., D. D., and published by T. & T. Clark of Edinburgh, is a periodical the preacher can ill afford to do without.

In the June number is an article which indicates that John iii-5 is troubling our brethren across the sea. The article is by the Rev. John Reid, M. A., Dundee, and is called out by a previous article by Prof. Lake.

Prof. Lake thinks "that if 'water' were omitted the whole passage would be more homogeneous. There would be little or no difficulty in the interpretation. It is the word 'water' which makes it a dark saying. The conclusion he suggests is that the word was inserted on account of the importance given to baptism in the early church, that it is in fact a tendency reading."

Rev. Mr. Reid, however, is quite convinced that the word "water" in verse 5 "is found in practically all the Greek MSS. in existence." He must therefore retain it and find some other way of getting rid of the water. He goes on to say "if 'water' is to be retained, as we think it ought to be, it must be interpreted as referring to something which was known to Nicodemus at the time when the words were spoken." "Any one who was acquainted with the teaching of John would recognize that 'water and

spirit' in relation to the kingdom of God was not a new phrase or a new idea. It is, in fact, inconceivable that Nicodemus was unacquainted with it. The wide stir which John's ministry created and the important place Nicodemus held in the community are the grounds for that opinion." "In 'water' our Lord is referring to the work of His forerunner, and is intimating to Nicodemus the necessity of repentance for entrance into the kingdom of God."

But while leaving "water" in the text, Mr. Reid is at one with Prof. Lake in his wish to keep water away from any of us. He goes on to say: "The word only forms a difficulty for us, because we have taken what was intended for the individual as if it were intended for all." "Recognizing that it refers to Nicodemus alone, we can give effective weight to it as an element in our Lord's personal dealing with him. And having done so, we can lay it aside in stating the universal condition which must be complied with, and read it simply as 'except a man be born of the Spirit, he can not enter into the Kingdom of God.'"

Rev. Mr. Reid is cunning but not convincing. He overlooks the fact that in the language we have witnessed to an individual, "I say unto thee," a universal rule, "except a man be born of water and the Spirit, he can not enter into the Kingdom of God." Perhaps after all we should be content to leave the verse as it is.

estimated that over 32,000 persons in this city are out of work on account of strikes and the loss in pay roll is over \$400,000.

* * *

Great interest is felt by the city preachers in the approaching state convention at Champaign. Chicago Disciples should exert themselves to the point of some measure of sacrifice to be present and take a hearty interest in the proceedings looking to the evangelization of the state, which includes our great city.

* * *

The Christian Endeavor Union of our Chicago churches is making very active canvass of the churches in the interest of the splendid series of entertainments to be given by them the coming season. It is a most praiseworthy undertaking on their part which we hope will amply suffice to redeem their evangelistic pledge and encourage all the young people to enthusiastic co-operation in gospel work.

The EARLY RELATION and SEPARATION of BAPTISTS and DISCIPLES

A Review by F. M. Green

THIS book by Erret Gates, associate in church history, University of Chicago, is an able and intelligent discussion of "The Early Relations and Separation of Baptists and Disciples." It has the honor of being the first carefully constructed volume prepared by a Disciple on this interesting question. The bibliography read and studied by the author takes a wide range and covers the essential documents necessary for a fair and impartial investigation and judgment. So far as possible, the author has allowed the parties to speak for themselves. In this way the author is relieved of any charge of personal dogmatism in the judgment rendered. The history of the time covered by this investigation is full of surpassing interest, and often thrilling incident and action. No Baptist or Disciple ought to be unintelligent concerning the men and the controversies of that day. Alexander Campbell, the first of the "Higher Critics" of the nineteenth century, stands among the theologians of that century easily pre-eminent. But he had "foemen worthy of his steel," and the controversies in which they engaged were worthy of these men of God.

Now that the question of the union of God's people is a theme of current interest, this contribution will be of value to the two great bodies which for every valid reason ought to be one in action, as they are substantially one in doctrine and in their ideas of Christian life. Let the Disciples and Baptists join their forces and the world will be made better and the influence of the Church of Christ will be greatly enlarged.

Kent, Ohio.

Last year there were 360 of our mission churches, anxious to get their first church home, that wrote to the board of church extension for aid. The board could not hold out encouragement to all, and but 86 were aided. The board loaned \$97,668 to these 86, and they raised on the ground, to help themselves, over \$275,000. Thus one dollar loaned by the board of church extension called out nearly three dollars on the ground.

THE CHICAGO MUNICIPAL LODGING HOUSE

James Mullenbach

For nearly three years the City of Chicago has maintained a municipal lodging house for the immediate relief of all homeless and indigent men and boys in the city. Lodging, food and a bath are provided free for every applicant for one night and longer, if he is honestly seeking employment.

The name of each applicant, with his age, nativity, occupation, former employment, cause of his condition and such other information as may aid in dealing with his case intelligently, is noted on a registration card, which is kept on file. With this record as a basis, each lodger receives personal investigation, and his case is disposed of upon the facts alone.

Every lodger also receives a physical examination by competent examiners in charge of a city physician. Minor medical treatment is given when sufficient for immediate relief. Lodgers in need of more expensive medical attention are sent to dispensaries and hospitals. Men with contagious and infectious diseases are separated from the rest, and sleep in the isolation ward. Vaccination is performed when necessary.

A most satisfactory service of the municipal lodging house is the liberty and assistance afforded the worthy lodgers of obtaining employment. Reasonable opportunity is given the industrious and able-bodied to find work, the effort being supplemented by the employment bureau of the lodging house. The sole standard of worthiness, it should be said, is willingness to work.

During the first six months of the current year, 12,766 lodgings were given to 5,004 men—an average of two and one-half nights to a man, showing how speed-

ily the lodgers were restored to employment, or placed in the way of permanent relief.

The municipal lodging house seeks to co-operate with all church, charitable and correctional agencies, public and private, that can assist in retrieving the lodger from his bankrupt condition of money or morals.

Citizens and housewives are requested to aid in two ways: (1) By refusing alms and referring all applicants for meals or money to the municipal lodging house, 12 N. Union street, near Lake street; (2) By applying to the lodging house for men when in need of temporary or permanent help.

Universal co-operation by citizens, housewives and employers in these two directions would cut off the source of supply for the professional beggar and "vag" and give the honest, but indigent laborer, an opportunity to recover his place in the industrial world.

CHICAGO

Every Chicago church should begin planning next Sunday to have its representative at the State Convention.

* * *

The wife of the venerable Chief Justice of the U. S. Supreme Court died on the 18th inst. at Sorrento, Maine. Her remains will be brought to this city for interment, as this was her home during her married life and where all of her children were born.

* * *

As we go to press the strike seems quite distant from a settlement. The first death in riot was recorded on the evening of the 21st inst. One union man was shot and killed and three others were wounded in a general fight. It is

AT THE CHURCH

BIBLE STUDY UNION NOTES

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Lesson for August 28. **Elijah the Prophet of Fire. His Victory over Baalism in Israel.** Scripture Section, 1 Ki. chs. 17-18.

II. EXPOSITORY NOTES.

By Rev. G. Campbell Morgan, D. D., Northfield, Mass.

Introductory.

We find ourselves in the darkest days of Israel's history. The kingdom is under the sway of two singularly strong and equally bad personalities.—Ahab and Jezebel.

Elijah appears on the scene as suddenly as a flash of lightning and a peal of thunder. Who he was, and whence he came we hardly know. One of the most striking and forceful figures in the Old Testament, he flames before us in a few scenes of dramatic force, and interest, and passes, leaving behind him a message and a ministry which have affected many subsequent ages almost more powerfully than they did his own. In the present lesson he comes as God's spokesman against the shameful and yet shameless devotion of the chosen people to the worship of Baal. He seems to grip the whole nation and shake it loose from its sin, at any rate for the moment, dealing out unflinching punishment the prize instruments of the degradation.

Elijah and God.

(1) The deepest secret of his power is revealed in his own description of the position he occupied. "Jehovah . . . before whom I stand." It is a description peculiar to Elijah, and has a twofold significance. It first reveals his realization of responsibility. The supreme King is Jehovah. It is at his court that Elijah gives attendance. There he receives his orders, and from thence he comes forth to deliver his message and fulfill his mission. This therefore suggests also his consciousness of resource. We often speak to-day of the necessity for "a good backing." To stand before God is to have God as backing. A man conscious of this is superior to, and independent of all human recognition and patronage. And we are not surprised at the heroism which characterized his dealings with men when we see this relation to God.

(2) This position recognized produced its effect in his ready obedience. God sent him to exile and loneliness for a little and "he went and dwelt by the brook Cherith." God sent him to dependence upon a widow in human extremity, and "he arose and went to Zerephath." God sent him to publicity, and the rebuking of a king and nation, "and Elijah went to show himself unto Ahab." Quick obedience is ever the true sign of loyalty. Whether the position be hidden or manifest matters nothing. That it is God's choice is everything. Such obedience vindicates itself as it reveals the wisdom of God, and ever prepared for larger service, God proved at the brook and at Zerephath is the more easily trusted on Carmel.

(3) The quiet and constant dependence of this rough and rugged son of thunder is very beautiful. In the quietness of the chamber of death at Zerephath, and amid the tumult of the trial by fire he turns to the same God, and in each case the argument of his appeal is rather that of the vindication of the divine name and honor, than his own.

Elijah and Man.

(1) There is nothing finer in these old Hebrew chronicles than the picture of Eli-

*This course is on Patriarchs, Kings and Prophets. It gives a connected outline view of the leaders in ancient Israel. The lessons are based on entire Scripture selections. They are issued in four courses, with seven grades and three teachers' helpers and furnish connected and graded Bible study for all classes from childhood to maturity. These notes are published to meet the needs of our readers who are using these lessons.

jah's attitude to Ahab. At the first meeting he assumes in the name of Jehovah authority over the forces which make the temporal success of the nation, and announces the withholding of the rain.

After three years they meet again. The angry king addresses the prophet as the troubler of Israel. In Elijah's reply there is a revelation of perpetual truth. True patriotism often is iconoclastic and revolutionary. Israel's sorest trouble was not the chastisement intended to restore her to Jehovah, but the apostasy which had made such visitation necessary. Elijah declared this to the king.

(2) There was no pity in the heart of this man for the priests whose influence had permeated all society. In the days of Jehovah's vindication they must be utterly slain. There is much sentimental softness abroad to-day which excuses and spares evil things. Well might it be for us if there might be a revival of the loyalty that has no pity for the things which spoil. There have been tragic hours when priests have had to be slain and kings beheaded. If the methods of our warfare have changed, at least loyal souls should be as unsparing in their antagonism to evil as ever.

Conclusion.

In Elijah's mission is revealed a method of God worthy of careful note. In the national history Elijah poetically accomplished nothing, for the decline continued. Yet the message must be delivered for the strengthening of timid souls, the possible redemption of halting ones, and the leaving of no excuse to those who deliberately choose the evil rather than the good.

The PRAYER MEETING

By SILAS JONES

SACRIFICES FOR A CHURCH BUILDING.

Topic, Aug. 30-Sept. 2: Ex. 35:20-29; Acts 20:35.

The Gifts of the Many.

Many people made offerings for the tabernacle. If there were rich men able and willing to build the sanctuary, they were not allowed to do it. Nor did the rich refuse to bear their share of the burden. The rich and the poor were to meet together at the tabernacle and therefore both contributed toward the building of it. In any enterprise of the Lord's people the greatest results will be obtained when every man does his part. The weakness of the church to-day is that only a small part of the membership is engaged in aggressive work. All are glad to see the work done but few are actually working. The majority are of the opinion that they have been appointed to watch the efforts of others. If all who claim to be followers of Christ would give according to their ability for preaching the gospel and building houses of worship, the power of the church would exceed the highest expectations of the most enthusiastic Disciple.

Of a Willing Heart.

The pyramids were built by the people but at the command of kings. They were built for the glory of kings, not for the advantage of the people. The builders were slaves who had no heart in their work. It was otherwise with the building of the tabernacle. It was erected not to satisfy the vanity of kings but to promote the welfare of a people. For this reason the men and women of Israel gave of a willing heart. Their sympathies were enlisted and their hopes were aroused. They were glad to use their goods for the benefit of themselves and their children. All Christian undertakings are for the advantage of the people. There are no kings for whom the Disciple of Jesus toils as a slave. He is a free man and he labors that he and others may enjoy greater freedom. The progress of the church is the progress of mankind in all that is truly human. If the truth for which the church stands should ever be forgotten, the life of man would end

in failure. Every church building in which the gospel of Christ is preached is a light-house by which men may be guided to their place of freedom. If we are intelligent Disciples we know the importance of the church building to the progress of the gospel; and if we really care for the souls of men we shall be ready when the opportunity comes, to contribute toward the building of homes for homeless congregations of our brethren.

Precious Gifts.

The Israelites, men and women, brought silver and gold and other rich gifts for the tabernacle. They thought the sanctuary of Jehovah was worthy of the most costly offerings. It seems not to have occurred to them that there was a better use for their wealth than that to which they were putting it. They had not learned the wisdom of some modern men who gather treasures for their children when the children have not sense enough to spend one dollar for the advantage of themselves or of anybody else. Mr. Moody said he did not aim to leave his children money to spend but work to do. Had he left them a large amount of money it would have been his desire that they hold it as stewards of God. One verse of our lesson is from Paul. He might have used his profound learning and his splendid executive ability to make for himself a name and to gain riches. He chose rather to employ them in the service of others. By giving the best he had he learned to appreciate the truth of the Lord's saying: "It is more blessed to give than to receive." It is far better to come to the end of life knowing that we have given of our best for the general welfare than it is to look back upon a life that tried to keep all the best for itself. Reflection on this truth will prepare us to see our duty when the day of the offering for Church Extension comes with its appeal to Christian generosity.

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

HOME MISSIONARY HEROES.

Topic, Aug. 28: Heb. 11:32-40.

This entire eleventh chapter of Hebrews is a record of the heroism of faith. It is the "Introduction" to the book of prophets, martyrs, preachers, the pioneers of the faith in all ages and lands, whose lives have made glorious the missionary annals of the world. The last century was no less glorious than the first in true missionary zeal and self-sacrificing devotion. It is usual for us to turn to the foreign field for illustrations of heroism. But I doubt not as real heroism can be found in the records of humble preachers of the Gospel, in our own land and time, as in any other land and age.

The Call of the Cross

comes to us to-day as it has come to men of faith in other times. The world has need of men of whom indeed it is not worthy—men among men, men of to-day; yet who are beyond their age, above their time; keen in vision, strong in voice—the prophets, evangelists, reformers; the uncanonized saints of the Twentieth Century. Perhaps the age of saints has gone, but the age of service is with us evermore. And the servants of one age are the saints of subsequent ages. After all it's servants the world—the church—needs. If more saints should be called for they can be made! Servants we must have—men who dare to brave the battles of to-day with knightly courage, courtesy, self-giving; gracious, gentle, forbearing—men of faith among men of affairs; captains of the Lord's hosts among captains of industry; plain, practical preachers among plain, practical people. This is the trend of our time.

More than this we have had—still have. Such a man and preacher is Charles Frederic Goss, whose career reads like a romance. The Sunday School Times gives a bit of his history in the following:

(Continued on page 764.)

Home and Children

The Little Lad's Answer.

Our little lad came in one day
With dusty shoes and tired feet;
His play-time had been hard and long
Out in the summer's noon-tide heat;
"I'm glad I'm home!" he cried, and hung
His torn stray hat up in the hall,
While in a corner by the door
He put away his bat and ball.

"I wonder why," his auntie said,
"This little lad comes always here,
When there are many other homes
As nice as this and quite as near."
He stood a moment deep in thought
Then with the love-light in his eye
He pointed where his mother sat,
And said, "She lives here, that is why!"

Chinese Etiquette.

When a Chinaman takes his little boy
to school to introduce him to his teacher,
it is done this way, according to one mis-
sionary writer:

When the Chinaman arrives at the
school, he is escorted to the reception
room, and both he and the teacher shake
their own hands and bow profoundly.
Then the teacher asks, "What is your
honorable name?"

"My mean, insignificant name is
Wong."

Tea and a pipe are sent for, and the
teacher says, "Please use tea."

The Chinaman sips and puffs for some
minutes before he says to the teacher,
"What is your honorable name?"

"My mean, insignificant name is Pott."

"What is your honorable kingdom?"

"The small, petty district from which I
come is the United States of America."
This comes hard, but etiquette requires
the teacher to say it.

"How many little stems have you
sprouted?" This means, "How old are
you?"

"I have vainly spent thirty years."

"Is the honorable and great man of the
household living?" He is asking after the
teacher's father.

"The old man is well."

"How many precious little ones have
you?"

"I have two little dogs." (These are
the teacher's own children.)

"How many children have you in your
illustrious institution?"

"I have a hundred little brothers." Then
the Chinaman comes to business.

"Venerable master," he says, "I have
brought my little dog here, and worship-
fully intrust him to your charge."

The little fellow, who had been stand-
ing in the corner of the room, comes for-
ward at this, kneels before the teacher,
puts his hands on the floor and knocks
his head against it.

The teacher raises him up and sends
him off to school, while arrangements
are being made for his sleeping room and
so forth.

At last the Chinese gentleman rises to
take his leave, saying, "I have tormented
you exceedingly to-day;" to which the
teacher responds, "Oh, no; I have dishon-

ored you." As he goes toward the door
he keeps saying, "I am gone, I am gone."

Etiquette requires the teacher to re-
peat, as long as he is in hearing, "Go
slowly, go slowly."—Ex.

Little Whimpy.

Whimpy, little Whimpy,
Cried so hard one day,
His grandma couldn't stand it
And his mother ran away;
His sister climbed the hay-mow,
His father went to town,
And cook flew to the neighbor's,
In her shabby kitchen gown.

Whimpy, little Whimpy,
Stood out in the sun
And cried until the chickens
And ducks began to run.
Old Towser in his kennel
Growled in an angry tone,
Then burst his chain; and Whimpy
Was left there all alone.

Whimpy, little Whimpy,
Cried and cried and cried—
Soon the sunlight vanished,
Flowers began to hide,
Birdies ceased their singing,
Frogs began to croak,
Darkness came, and Whimpy
Found crying was no joke.

Whimpy, little Whimpy,
Never'll forget the day
When his grandma couldn't stand it,
And his mother ran away.
He was waiting by the window
When they all came home to tea,
And a gladder boy than Whimpy
You need never hope to see.

Liberated His Father from Slavery.

In bygone times a man and his son
were both employed in a large mercan-
tile house. The father was a traveler,
the son a clerk. One day when the father
was absent, bad news was received; the
ship on which he had taken passage while
traveling for the firm had been attacked
by pirates, and crew and passengers were
taken captive. Not long after the son
heard that his father was in Turkey, hav-
ing been sold as a slave. Immediately
he resolved to spare no exertion to ob-
tain his release.

He saved all the money he possibly
could, sold his best suit of clothes, and
begged some philanthropic persons to
help him to collect a sufficient sum for
his father's ransom. When he had raised
a considerable amount he asked his em-
ployers for leave of absence and went
to the place where he had been told that
his father was. He found him as a slave
in the service of a wealthy Turk, and
asked to be allowed to purchase his free-
dom. But the amount the Turk demand-
ed as ransom was enormous, far beyond
what the young man could pay. Accord-
ingly he said: "Take me in my father's
place. I am young and can do more work
than an old man like him." The master
then sent for the young man's father, and
acquainted him with the proposal. The

father embraced his son with tears; he
would not, however, consent that he
should ransom him in that fashion. Yet
the son insisted. "Go, father," he said;
"take the money I collected for your ran-
som, and pay your journey home. I am
quite willing to wear your chains, and
even to die in slavery, if you go free."

The Turk was so touched by this dis-
play of filial affection that he commend-
ed the young man in the highest terms
and gave the father his liberty without
taking any money for his release. God's
blessing attends those who observe the
fourth commandment.

Get up some enthusiasm in your church
over the State Convention.

CHRISTIAN ENDEAVOR.

(Continued from page 763.)

A Pioneer Preacher's Strenuous Sundays

Some years ago there was a little town in
Pennsylvania named Tarport, but familiarly
known as "Hell-on-Wheels." There were
from fifteen hundred to two thousand peo-
ple there, living in the little "shacks" that
are common in oil towns. A near-by preach-
er who wanted hard work told the people of
"Hell-on-Wheels" he was coming there to
preach. "We don't want you," they said;
"there's nothing but a camp here anyway,
and in six months there'll be nobody here."
"I'll take my chances on that," said he.
"We can't guarantee you any salary," they
said. "I'll live out of the hat," said the
preacher.

He took the only four hundred dollars he
had in the world and built himself a little
house in Tarport. Here is the way the
young parson who wasn't afraid of a hard
job spent every Sunday. In the morning he
preached at Tarport in the opera-house. After
mid-day meal he took the train to Lime-
stone, four miles away, and at three o'clock
in the afternoon he conducted a preaching
service for a handful of a congregation there.
After church he walked back four miles on
the railroad tracks to Tarport, took a hur-
ried nap and a bite to eat, saddled his horse
and rode horseback nine miles to Coleville,
where, to the accompaniment of clicking
billiard balls and clinking glasses, he
preached in a room over a saloon. Riding
back to Tarport on horseback, his plucky
wife would welcome home the minister-
husband between eleven-thirty and mid-
night. He "passed the hat" at these three
services, and they lived on the result: some-
times five dollars a week, sometimes as high
as fifteen dollars.

This was the man whom Moody picked out
to take charge of his church in Chicago,
when he entered upon his career of world-
wide evangelization. There is no place in
this world where heroism is more needed
than in our great cities. There are giants in
our cities, and mighty men of faith and
valor are needed to win victories for right-
eousness and temperance and freedom and
humanity.

* * *

Following is the program of a special ex-
ercise prepared by the Young People's De-
partment of the A. C. M. S.

Hymn.—Savior, Thy Dying Love.

Silent Prayer (followed with prayer by the
pastor).

RESPONSIVE READINGS.

Missionary Heroes of the Bible.—Acts 9:26-
29; Acts 16:9-33; Hebrews 11:32-40; 2
Corinthians 11:22-28. (Use any one or
more of these.)

Hymn.—Shout the Tidings of Salvation.

Five-minute Talk on "The Pioneers of the
Restoration Movement."

Readings.—Some Home Missionary Heroes of
Earlier Days.

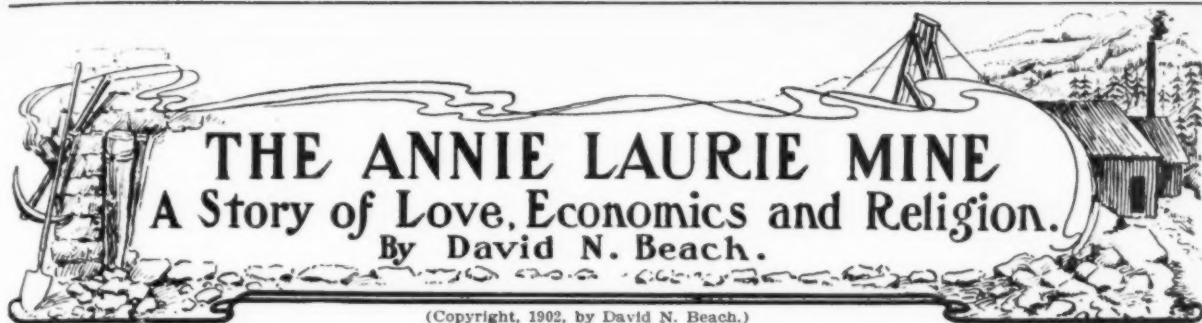
Hymn.—Hark, the Voice of Jesus Calling.

Short Talks on "National Missionary Heroes
of To-day."

Prayer for our Home Missionaries and for
the unsaved for whom they are laboring.

Hymn.—Throw Out the Life-line.
Three-minute Talk on "Porto Rico Under the
Flag."

Our Part in This Work.—The Offering.
Hymn.—My Country, 'Tis of Thee.
Mizpah Benediction.



CHAPTER XI.

For More Than Dividends.

THE remarkable religious life at the Annie Laurie Mine, which blossomed so suddenly into its summer after the crisis in Duncan McLeod's personal religious experience, would have been impossible except for the long and efficient subsoil processes which have been indicated in this history. Its summer, moreover, could not have arrived so swiftly, except for the mighty personal hold which certain very able men at the mine had long had on their fellows, and except for the virility and force and sagacity and zeal with which they bent their every energy toward results.

Large religious harvests follow much the same laws as large natural harvests. They can be had, or not, according to the tillage. Try such living, such faith, such wisdom and such love as prevailed at the Annie Laurie Mine, anywhere, and see. Men are naturally religious. They want God. Give them a God, a real one, incarnate in great living all about them, and they will make him theirs too. Gold drives out inferior coinages. God supplants all else, and hallows all else, if only men give him the chance to do so, by bringing him, in warm flesh and blood and life, to men.

Furthermore, the large industrial-economic triumphs recorded in this chapter and the next, would never have been possible except from truly religious men. You cannot get the best results, even of a material sort, except through character, and through skill and energy sublimated by character, and through character itself lifted and glorified by a present and living Christ. Only when he is vitally present is the industrial-economic net adequately taut and ready to break with great fishes.

It now becomes our duty to glance at the more material side of the Annie Laurie life.

Said Duncan McLeod to John Hope, in his enthusiastic way, when they were canvassing the question of entering mining together: "You will find men, in such an enterprise, at their worst and best: rough, adventurous characters; many of them hardened in sin; not greatly valuing human life; isolated, and long unused to the restraints of 'more civilized conditions'; but splendid stuff under the surface, like gold within the grim mountains; and virgin soil with which you can do anything."

The two friends had an inextinguishable faith in pure goodness, in "grit and grace," and flung themselves on the situation like Paton on the New Hebrides—indeed, as we have seen, after a different method, but in the same spirit. They had, when this history encounters them,

long been reaping. Liquor had gone from the camp nearly two years before, and, as has appeared, on the men's own initiative. The hard characters, with few exceptions, had become sturdy friends of law and order, and of religion, and their lives matched the friendship, which cannot always be said of such friends in "more civilized conditions."

Among results which had already been realized, were several which should be specially mentioned.

The Annie Laurie Mine was in one of those Colorado counties that are big enough for a state. The county had but a few hundred inhabitants, living mainly in one corner of it. When John Hope sent in the mine's valuation to the county assessor, that functionary almost fainted. When he had recovered himself, he sent it back for correction. "Obvious error," was endorsed across the sheet. John Hope returned it, saying that it was exact, and that to deviate from it, in addition or diminution, would be to defraud either the mine or the county and state.

When the mine's valuation was added to the small other values of the county, the total was a large sum; the tax rate became thereby almost incredibly small; only a few dollars were assessed even on those ranchmen, cattlemen and storekeepers who were accounted well-to-do citizens; and a large check came from John Hope. One day he said to Duncan McLeod, in discussing the matter: "There are those who remove from cities to small country towns in order to avoid taxation. They even go so far, at times, as to offer to pay the entire town expenses, if the assessors will let them alone. This offer they carry out in true Gradgrind fashion. We, on the contrary, have been strictly honest; we have paid a large, but only a just tax, our fair share; and with what result? The county is better looked after than ever; it has all the money it wants, and is prospering; we get no small share of the advantage of this, as, for example, in our fine road to the railway station; and, in addition, we are granted virtual autonomy. For, except in certain intrinsic county functions, like maintenance of highways, records of transfers of real estate, vital statistics, and probate matters, the county's gratitude to us is so great that it gives us self-government. Jamie McDuff is, indeed, a deputy sheriff, but he has never made an arrest. What have we not escape, and what have we not gained, in being thus free from the average public officers politically appointed? It is Utopia, Duncan, in its possibilities!"

And he that tells the story adds: O young men of America, those of you who long to make your lives count, why not

get John Hope's and Duncan McLeod's point of view? Why not acquire your Utopias, and realize them? So there went, in the late 'eighties, into a certain Rocky Mountain village, a young educator, to an institution with almost no assets, human or monetary, except a large debt and small credit. There he set himself to his task. Nothing could tempt him away. He declined offer after offer, far more flattering, of educational leadership in "more civilized conditions." Today he has an institution, out of debt for a decade, admirably equipped, splendidly manned, and crowded with students, with a spirit and standards second to none in America, turning out men and women of a like type. He carved out his Utopia, for he could not have accomplished many things that he has accom-

AS EASY.

Needs Only a Little Thinking.

The food of childhood often decides whether one is to grow up well nourished and healthy or weak and sickly from improper food.

It's just as easy to be one as the other provided we get a proper start.

A wise physician like the Denver doctor who knew about food, can accomplish wonders provided the patient is willing to help and will eat only proper food.

Speaking of this case the mother said her little four-year-old boy was suffering from a peculiar derangement of the stomach, liver and kidneys and his feet became so swollen he couldn't take a step. "We called a doctor, who said at once we must be very careful as to his diet as improper food was the only cause of his sickness. Sugar especially, he forbid."

"So the doctor made up a diet and the principal food he prescribed was Grape-Nuts, and the boy, who was very fond of sweet things, took the Grape-Nuts readily without adding any sugar. (Doctor explained that the sweet in Grape-Nuts is not at all like cane or beet sugar, but is the natural sweet of the grains.)"

"We saw big improvement inside a few days and now Grape-Nuts are almost his only food and he is once more a healthy, happy, rosy-cheeked youngster with every prospect to grow up into a strong healthy man." Name given by Postum Co., Battle Creek, Mich.

The sweet in Grape-Nuts is the Nature-sweet known as Post Sugar, not digested in the liver like ordinary sugar, but predigested. Feed the youngsters a handful of Grape-Nuts when Nature demands sweet and prompts them to call for sugar.

Get the little book, "The Road to Wellville," in each pkg.

plished, in a less flexible environment; and he is magnificently realizing its possibilities.

Go ye, O young men, and do likewise; and especially do likewise with the practical bent of our two friends of this history. Preaching and theorizing, the Philistines will laugh at. Before the shepherd boy, with holy purpose and a sure aim, some of them will fall.

The week after liquor went from the camp, by an almost inevitable economic law, the Annie Laurie Institution for Savings was organized. George Wilkinson, president of the Miners' Club, was made its president.

A word about George Wilkinson. He was a righteous, forceful, silent, disheartened miner. He saw Duncan McLeod, and the sight transformed him. He was never known to make but one speech, that already recorded, when public worship was begun at the mine. He read a paper sometimes, as we shall see. He was so reticent on religious subjects that even Douglas Campbell did not know where he stood, except that he always communed when Duncan McLeod gave the invitation. He had a head for business fit for Wall street. He had an honesty and a power of self-effacement that would make Wall street fitter. He never lost an hour in his miner's work; but he put his evenings into the Institution for Savings. He got two or three of the miners who were good accountants to assist him with the details. By special arrangement his and their miner's shifts were so adjusted that they had their evenings free for this work. In it he exercised an insight and skill, both in organizing and conducting the institution and in making investments, which were already laying the foundations of modest competencies for some men of the mine, and which were helping all of them. He had this peculiarity also; he steadfastly refused to accept any compensation for his services, except pay by the hour, at the same rate as he earned in the levels. The men and he nearly came to blows about this. "Two thousand a year would be small pay for such service," their spokesman said. But George Wilkinson had his way notwithstanding. In a paper he once read before the Miners' Club on an economic question, there occurred this sentence, which partly cleared up to the men the mystery of his course about his compensation: "God have mercy on the man with large gifts in industry or finance, whereby he might render high service to the human race, who prostitutes those gifts by impoverishing multitudes of men in pay therefor!"

The Institution for Savings had two departments. They were antithetical to two great departments of modern social life, the liquor saloon and the pawnshop. It was a remark of George Wilkinson's worth recording that "Installment plans and chattel mortgages tend to be pawnshops under another name." by a unique by-law, it became the duty of the directors of the Institution for Savings to loan modest sums of money to persons in need at five per cent interest, without security if their character justified, and with security only when there was a doubt. How many miners were tided over sicknesses and a hundred other exigencies thereby, without loss of self-respect and without pecuniary sacrifice, only the Judgment Day will reveal. "The

well-to-do," said George Wilkinson, "can always borrow at reasonable rates; it is the poor whom the pawnshop and its congeners bleed." It was he, whose hate of that sort of thing amounted almost to a passion, that suggested and drafted the by-law creating this department.

The other department, that of savings and investment, was conducted as is usual in such institutions, except that expenses were only nominal, that each depositor reaped the advantage of this—for the institution was strictly mutual—and that the returns in interest and dividends were almost phenomenal. What the saloon used to get, with all manner of extra costs, the Institution for Savings now got, to bless men and to help the economic world.

Of the reading room; the library; the evening school; the lecture courses; the instruction in mining engineering, freely given to large classes by Duncan McLeod, and by men he trained to assist him; the gymnasium; the swimming pool; the clean and bright local paper, without an advertisement in it, sustained partly by its sales, and partly by a small assessment on the men, which they voted and rejoiced in ("We would sustain the pulpit," they said, "and our paper is one form of pulpit—clean, moral, sparkling, uplifting"); and of the superbly managed co-operative store—space suffices not to speak. It requires, however, to be added at this point, that the training of the men which these things afforded, but especially Duncan's classes in mining engineering—a training always associated with its application in daily work—developed persons of such quality that Duncan was repeatedly asked to name individuals from among them for responsible positions at other mines; so that he and his men were becoming large forces in that general mining area. Such was a mine run for more than dividends.

But our two friends were far from satisfied with these achievements. They were not socialists. They believed in individualism; but in individualism realizing itself fully, as it only can, by social development. Hence, as they shared in the direction and profits of the mine, they desired that, along principles of individualism, every humblest worker at the mine, who was faithful to it, should share likewise in its direction and profits. The entering wedge thereto, with some of its results, will appear in the next chapter.

(To be continued.)

A Correction.

In the special Church Extension Number of The Christian Century of August 4, in an article by C. H. Bass on page 697, he makes the following statement: "Fifty per cent of the congregations planted by our home missionary enterprise die, because they are not properly housed." This statement of Bro. Bass' was based upon an article which I wrote in The Christian Evangelist of August 23, 1900, in which I said: "Fifty per cent of our missions die for lack of homes." My statement is somewhat ambiguous, but was not intended to be, and I can readily understand how Bro. Bass would make his statement from mine. What I have always said, and meant to say then, was that from 50 to 60 per cent of our church converts are lost for lack of timely and proper housing, or that 50 per cent

of the people of our missions are lost to us or go back to the world again for lack of church homes. My information was based upon what evangelists and state secretaries have told me from time to time, and this has been confirmed by my visits to the church extension headquarters of other religious bodies. Bishop Galloway of the Southern Methodist Church says that 60 per cent of their western converts are lost for lack of church homes.

The statement which Bro. Bass made reflects upon our home missionary enterprises, including our state and national boards, and I make this correction in the interests of these societies, and also for the sake of Bro. Bass, who could very properly make this statement from my former one in The Christian Evangelist.

Our home missionary and church extension interests are so linked together that the cause of our Master would suffer were they not perfectly harmonious, and I am glad to make the above correction.

G. W. MUCKLEY, Cor. Sec.

Many a veneered sermon has come off a solid silver lectern.

MINISTER'S TRIAL.

Coffee Hit Him Hard Indeed.

A minister of the gospel writes about Postum: "I was for years a sufferer from headaches; sometimes they were so violent that groaning in agony I would pace the floor or garden holding my throbbing head for relief.

"I tried all sorts of remedies known to the allopathic and homeopathic schools, sometimes I thought it was caused by the stomach or biliousness and again I would suspect it was purely nervousness and treated myself accordingly, but nothing ever gave me permanent relief. Having to appear before the public nearly every night, it was sometimes almost impossible for me to fulfill my engagements. Finally I came to suspect that the use of tea and coffee had something to do with my disorder and abruptly discontinued the use of both and took on Postum for a trial.

"From that happy hour I commenced to mend; gradually I got better and better and now I do not have a headache once in 6 months and all my other troubles are gone, too. I am now using Postum exclusively and want no better beverage.

"I know of others who have been benefited by the use of Postum in place of coffee. A friend of mine here in Key West, a hardware merchant, suffered for years with stomach and other troubles while he was using coffee; finally he quit and began using Postum and got well. He is devoted to Postum and when worn and weary with business cares takes a cup of it piping hot and in a short time feels rested and nourished.

"Some I know have become prejudiced against Postum because careless or ignorant cooks tried to make it as they would coffee and will not allow it to boil full 15 minutes, but when they try it again, well boiled, it stays, for it is as delicious and snappy as the mild, smooth, high grade Java." Name given by Postum Co., Battle Creek, Mich.

Get the little book, "The Road to Wellville," in each pkg.

The Great National Convention

There are several things that those who are planning to attend the great convention in this city next October need to know. If they will give careful atten-

accommodations, but these rooms cannot be assigned till you get here, and we shall be compelled to take them wherever we can get them. We are deter-



J. Fred Jones, Illinois State Secretary.

tion to what is here said it will be a great help both to them and the local committee.

1. We have every reason to think that there will be more people in St. Louis during the month of October than at any other time during the Fair. There is already some talk, in certain quarters, of a general advance in room rent during that month. The local committee is working as a man with the committee on entertainment to secure a rate of \$1 per day for room to delegates to our convention. In order to be able to do this we must have the co-operation of our brethren who are coming. We have a movement on foot by which we can secure rooms in some of the good hotels at one dollar a day for each individual, on the certificate plan. In order to do this those coming should authorize the local committee on entertainment to purchase these certificates for them at once. You send to Bro. G. A. Hoffmann, chairman of committee on entertainment, 1522 Locust street, St. Louis, Mo., one dollar for each individual who desires to secure a room, and Brother Hoffmann will buy your certificates and forward them to you. These certificates will guarantee to you a reservation for each certificate purchased. You will get your room at one dollar a day. There will be from two to four people in each room. These rooms will be reserved in nice hotels, such as the Christian Endeavor Hotel, Visitors' World's Fair Hotel and others. Meals will be served in any way you may desire and you can get your meals where you like. These hotels are within walking distance of the Fair, and are on direct street car lines going down town. The committee will make every effort to secure rooms in private homes, and we already have the promise of many such

mined to secure rooms for our people, if at all possible, at one dollar a day, but we must know soon who are coming. The committee will do its best for all who come. It is impossible to tell you how much it will assist the local committee for as many as possible to buy these certificates at once. Besides, you will know when you come just where you are to be located, and what your room is to cost you, and can make your other plans accordingly. We think there will be no trouble about getting good meals at 25 cents, and possibly less. Every one among our people know Brother G. A. Hoffmann, and you know that whatever you trust to him will be conscientiously cared for, so don't be afraid to send your dollar to secure your room. And remember that we will do the best we can for you, but to be sure that you get accommodations in good location at one dollar each per day you would better let the committee secure them for you now.

The Christian Woman's Board of Missions sustains two evangelists in Oklahoma, J. W. Cameron and J. R. Robertson. Since the first of the year these men have organized nine churches. I. W. Cameron seven and J. R. Robertson two. In each case a church building has been arranged for, so these congregations will not be homeless.

Bina India is a station of the Christian Woman's Board of Missions opened in 1894. Both English and Native work are conducted. Five native converts have recently been received into the church. The three day schools in the charge of the mission are flourishing

This offer may be withdrawn by the hotels at any time. Do not delay.

2. The convention is to be held in the Exposition Building, on the corner of Thirteenth and Olive streets. We shall have a reception committee to meet all trains; but if for any reason you do not see the reception committee you will have no difficulty in finding the convention hall if you will note these directions:

The Union Station is on the corner of 18th and Market. The next street north of Market is Chestnut, the next Pine, then comes Olive. Turn east on Olive and walk four blocks to Convention Hall. If you take a car, take any car going north on 18th, and transfer to Olive, and get off at the Exposition Building. One five cent fare will take you to the building, but you must ask for your transfer when you pay your fare.

Again, when arranging about your mail, direct your correspondents to address all mail "Care of Christian Convention, Exposition Building, 13th and Olive streets, St. Louis, Mo." This is important, as we are to have a postoffice in the convention building for our benefit. It is important that you note the exact address as indicated, or else your mail may go out to the Great Exposition, and thus cause confusion.

The local committee is sitting up at night planning so that everything will run as smoothly as clock-work, and everybody will be happy during the convention. And we shall succeed if the good people from everywhere who are coming will only co-operate with us.

F. N. CALVIN,
Chairman of Publicity Committee.

During the last two months we have had 30 additions to the church here in Vincennes, Ind. Twenty-five of these have been by baptism. O.

For the first ten months of this missionary year \$87,193.96 have been returned on loans and interest. Forty churches have paid their loans in full, which makes 340 that have paid out since the beginning. Three hundred and eighty-seven thousand two hundred and seventy-four dollars and twenty-three cents have been returned on loans since the beginning. This is truly a splendid record for the mission churches that have borrowed this money to build.

In making a living it is easy to lose the real life.

Our C. W. B. M.

The Christian Woman's Board of Missions expect Mrs. J. E. McDaniel of Monterey, Mexico, to deliver one of the addresses in their period of the National Convention. Mrs. McDaniel is an unusually fine speaker and has a successful work to picture, so we are sure she will be heard with great interest.

The Christian Woman's Board of Missions conducts a most successful girl's orphanage at Bayamon, Porto Rico. Miss Nora Collins, teacher of the orphanage school, is now home on a vacation and is spending the time in Ohio. It is hoped she will attend the national convention and tell of her work, which is most successful.

The Christian Century

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Articles on subjects which are of vital interest
will find a ready acceptance. Conciseness is
always at a premium. News letters should
be condensed as much as possible. News items
are solicited and should reach us not later than
Monday of the week of publication.

NEWS AND NOTES

Champaign,

We must have large delegations from
all over the state.

Let Chicago and Egypt co-operate for
the advancement of our state work.

Bro. Shellenberger has resigned at
Mankato to take the work at Duluth.

Hazel Green Academy of Hazel Green,
Ky., makes its annual announcement for
the new year.

We have received the handsome cata-
logue of Bethany College for 1904-1905,
with illustrations of the various build-
ings.

Louis S. Cupp, pastor at Platte City,
Mo., writes us that Mitchell and McVey
will begin a meeting with that church
Sept. 18.

H. E. Luck has resigned the work at
Gatesville, Texas, and will begin work
with the Dawson Street church, Dallas,
Sept. 1st.

B. T. Lively, until recently pastor of
the church at Medford, Okla., resigned
his work there to take up work at Cot-
ner University, Bethany, Nebraska.

L. S. Harrington occupied the Bismark
Avenue (Indianapolis) pulpit morning
and evening, Aug. 14. One confession at
evening service. He preaches at Gray-
ville, Ill., Aug. 21.

We are glad to see that the church in
Wellsville, N. Y., under the pastoral care
of William Edward Adams, shows signs
of great activity. The church as well as
the pastor seems to be at work.

C. M. Kreidler and wife called on the
"Century" on their way to the St. Louis
Exposition last week. Brother Kreidler's
work with the church in Milwaukee is
proving successful, and full of results.

The Eureka College Bulletin comes to
our office this week. Much valuable in-
formation is given that will be of inter-
est to those intending to use the facili-

ties of a most excellent school for our
bright young people.

C. E. Millard, singing evangelist, Effing-
ham, Ill., writes: "I could assist in one
meeting in October. I am looking for a
location to start a photographic, art and
music studio where our church is strong."

Some splendid articles by S. S. Lap-
pin of Atlanta, Ga., are appearing in The
Illinois Christian News, under the title,
"The Man in the Long-Tailed Coat." These
should be preserved in pamphlet
form.

Sister Linda Brown, Warsaw, Ky., has
sent our National Benevolent Association
a gift of money on the Annuity Plan.
Geo. L. Snively, 903 Aubert avenue, St.
Louis, will be pleased to correspond with
parties desiring to aid in a similar Chris-
tian work.

The Idealist, published at Kee Mar
College, Hagerstown, Maryland, is in-
deed an ideal school journal. Our young
people who want to see some fine exhi-
bition of the printer's art should write
the president, Prof. B. L. Kershner, for
a copy of the Idealist.

Let us not forget that Sunday, Sept. 4,
begins the annual offering for church ex-
tension. Every church that can possi-
bly do so should arrange to take the
collection that day and promptly forward
it to G. W. Muckley, 600 Water Works
Building, Kansas City, Mo.

We trust that if there is any church
within the circle of our readers that does
not take the offering for church exten-
sion each individual will be conscien-
tiously bound to send a personal offer-
ing to the secretary, G. W. Muckley, 600
Water Works Building, Kansas City, Mo.

Churches within fifty miles of Spring-
field or Quincy, Ill., wanting preaching
for part time, by a strong and experi-
enced preacher, just in the prime of
life, who has served some of the best
churches in the brotherhood, should com-
municate with I. N. Grisso of Princeton,
Ill.

Write to the Ideal System Company,
Red Oak, Iowa. Tell them the number
of members in your church. They will
send you samples and make you a price
on a system for raising finance that ex-
ceeds anything I have ever seen. Write
to them, not to me. T. R. Butchart,
Treas. Christian Church, Red Oak, Iowa.

Word comes from Arlington, S. D.,
that E. A. Orr removes from Sioux Falls
to Saybrook, Ill., adding that "he was
undoubtedly the most scholarly man we
had in the state. His lectures at the
state convention on "What is the Bible?"
"Why Four Gospels?" and "Acts of Apos-
tles" were full of points of interest to
every student."

Mrs. Charles Yeuell, Shelby, Mo., gave
an address on the "Educational Status of
the Mountain Whites" at the Shelby
County (Mo.) Convention. She is to
address the Pike County Convention at
Frankford on Aug. 30. Seven years as a
teacher among these interesting people,
with her exceptional powers as a speak-
er, make Sister Yeuell a drawing card.

Nearly 125,000 church extension offer-
ing envelopes have been sent out in re-
sponse to the call of our pastors and
churches. An equal number of the spe-
cial July-August issue of business in
Christianity was sent. If every envelope
would contain 25 cents on the day of the
offering the \$300,000 the board is calling
for would be received. Some of the

envelopes should contain dollars and mul-
tiples of dollars.

The church extension offering is the
principal thing, and if, for any reason,
your church cannot take the offering on
the first Sunday of September, use the
Sunday that is the most favorable. Noth-
ing should be allowed to set aside the in-
terests of church extension during the
month of September. The interests of
church extension are the churches' inter-
ests.

We believe we render quite a service
by informing our readers who may
need it that the "Elmore" is the
most centrally located hotel in the City
of Denver, Colo. Only two blocks from
business center, yet in a quiet, shady
street with best surroundings. The pro-
prietor of the family hotel is an elder
of our South Broadway Church in that
city. Terms moderate.

Bro. E. O. Sharp, Carlinville, Ill.,
writes: "After a pastorate of two and
one-half years my work closes here on
Sept. 1, in order that I may begin as
evangelist for the Fifth Illinois District,
which is made up of fourteen counties
and 130 churches. This congregation
wants a good pastor who can live on a
moderate salary. The right man will
find a good church and field. I will con-
tinue to live here."

The catalogue of the Missouri Chris-
tian college for girls and young women
has been received. It is a thing of beau-
ty and will be a joy forever to every girl
who goes to Camden Point, Mo. On the
board of incorporators are such friends
of our boyhood days as T. H. Capp, J.
C. Wyatt and others. President E. L.
Barham has the esteem and confidence
of these noble brethren. We wish the
successor to the "Female Orphan School"
of Camden Point great success.

The First National Co-Operative soci-
ety, Chicago, Ill., announces its second
semi-annual dividend at the rate of 10
per cent per annum. This society was
organized in July, 1903, and was the out-
growth of the Cash Buyers' union, which
had been established eighteen years as
one of the leading mail order houses of
the country. The first semi-annual di-
vidend at the rate of 10 per cent per an-
num was paid February 1st, 1904, and
the second dividend coming at the same
rate, indicated a healthy condition of the
business and stamps national co-opera-
tion a grand success. The society issues
a large, illustrated general catalogue of
1,250 pages, containing a complete line of
dependable merchandise at co-operative
prices which are the lowest known for
the high grade of goods which they carry.
This catalogue should be in the home of
every man and woman who has a desire
to practice true economy. Write the
First National Co-operative society, 158-
168 West Van Buren street, Chicago,
Ill., enclosing 15 cents, and they will
send you this catalogue free of all cost.
They will also send you The National
Co-operator one year, and include a
year's subscription to their wholesale
grocery price-list issued every other
month, which alone will save an ordinary
family \$100 per year. The society will
also be pleased to send their prospectus
—a book of 122 pages, giving full details
of an investment in their shares, to any
person who desires it. This 122-page
"Book of Information" is sent by mail
postpaid.

A CAR LOAD OF CHRISTIANS.

Happy, hopeful and hungry for a great state convention, going via the Illinois Central from Chicago to Champaign.

September 5-8-'04.

Our State Convention.

You cannot afford to miss it.

The Hiram College Bulletin has been received. The Bulletin is in keeping with the college, dignified and sensible, economical and chaste. Hiram has done and is doing a great work for the Disciples of Christ. While we want all the students of Illinois to go to Eureka College, we recommend every reader of the Christian Century who is thinking of going to college, or who has sons or daughters to send to college, to write Prof. Edmund Burritt Wakefield, A. M., acting president both for a catalogue and for his suggestions in regard to attending college.

The Christian Century acknowledges receipt of the following: Vincennes, Ind., Aug. 11, 1904.—The members of the First Christian church desire to extend to you a most cordial invitation to be present at the dedication of their new house of worship on Sunday, August 28th. Rev. E. L. Powell of Louisville, Ky., will preach the dedicatory sermon at 10:30 a. m. Rev. T. J. Clark of Bloomington, Ind., will have charge of the communion service at 3 p. m. In the evening Rev. Powell will again preach. We invite you to come and rejoice with us at all of these services.—William Oeschger, Pastor.

Word comes to us from Bro. and Sister R. A. Omer, Camp Point, Ill., that their daughter, Z. Gertrude, died on Friday evening last, aged 18 years, 11 months and 28 days. The funeral services were held at the same place on last Sunday afternoon. Such an event, full of sorrow and loss, none can adequately realize but those who have experienced a similar sorrow and loss and from many of these our brother and sister will receive some comforting measure of sympathy. We send them our best word before all the shadows flee away. May the good Lord open their eyes to see the added beauty and attractiveness of the land where their child has gone.

"Organize the World," by Edwin D. Mead should be read by every careful student. Not only preachers and professional men, but business men and especially young men preparing for the world's work will do well to read this inspiring little leaflet which costs only ten cents, and can be purchased of the American Peace Society, 31 Beacon street, Boston, Mass. Mr. Mead's lectures on "Men Who Have Worked to Organize the World," including such subjects as "Dante's Dream of a Universal Empire," "Charles Sumner and the True Grandeur of Nations" and others of equal merit and importance show not only deep insight but calm and balanced judgment.

ALL ABOARD, SEPTEMBER 5TH.

Great names and great subjects appear on the program of the State Convention.

EVANGELISTIC NOTES

Illinois, attention!—The state convention will convene at Champaign on Sept. 5 to 8. Those who expect to attend will please send their names to the minister at that place, Stephen E. Fisher, as it will insure proper entertainment.

J. FRED JONES, Sec.

Bloomington.

Bro. Claire L. Waite, pastor at Douglas Park, Chicago, reports two confessions and four additions by letter.

H. Lyle De Jarnett, 1409 Twentieth street, Des Moines, Iowa, will begin a meeting at Deep River, in that state, Sept. 4th.

C. E. Moss, a student of the Inductive University and graduate of Johnson Bible School, will be glad to assist weak churches in holding meetings for what they can pay. Write at this office.

James N. Crutcher, Moberly, Mo., writes under date of 16th inst.: "Meeting at Madison, Mo., fourteen days; nine added. They had a great ingathering last year. This meeting was held for the strengthening of the church."

DeForest Austin, Havelock, Neb., reports: "Six more added last night (18th inst.), making seventy-two to date. This is a missionary enterprise. We have organized a church and expect to leave the work on a solid basis."

E. W. Yocum, Mountain Grove, Mo., seems to be having a busy time resuscitating the cause in his region. Fifty-four additions to date. The brethren are astonished at the good results and are hopeful. One meeting lasted about five weeks and cost the board \$37.00.

Edwin C. Boynton, Hobart, Okla., writes Aug. 13: "On 10th inst. I closed a ten days' meeting at Cooperton, Okla. Results: five by statement, three restored, two from Free-Will Baptists, one from Missionary Baptists, twenty-three baptized, two of the last from the United Brethren Church; now numbers seventy, and desires a young man to locate as pastor. The congregation is in the heart of a splendid farming district. Address A. L. Crabtree, Roosevelt, Okla., Route No. 1."

Kentucky State Convention.

The Kentucky State Convention will meet Sept. 19-22 at Winchester, Ky. In behalf of the First Christian Church, I extend a cordial invitation to our brethren and sisters to be our guests during the convention. It will be a great assistance to us if all who expect to attend will send their names not later than Sept. 12. Please remember that we promise free entertainment only to those whose names reach us before the convention begins.

CECIL J. ARMSTRONG, Pastor.

I write you to say that on Lord's day, Aug. 7, I tendered my resignation as pastor of the church here. This is to take effect on the first Lord's day in November. Have not decided where I shall locate. Came here from West Liberty, Iowa, where I had been for six years. Began here one year ago. Fraternally,

G. W. BURCH.

Pittsburg, Kas., Aug. 15, 1904.

THE STATE CONVENTION.

We must have a large delegation from Cairo.

We must have a large delegation from Chicago.

The Pilgrim for August is a very strong number and artistic from the marguerite design on the front cover to the shredded whole wheat biscuit advertisement on the back cover. It is full of human interest. "The Conduct of a Great Circus," "The Woes of a World's Fair Waiter" and "A New Man on the Force" get very close to where the people live. "A Swiss Summer" and "Emperor William—Tourist" will be enjoyed by the outing public. While such literature as "Pebbles in the Tide" and "The Borgia" are intensely interesting. The poem "Mabel," by Edmund Vance Cook, so appropriately illustrated, and which occupies the center pages of The Pilgrim, will strike a responsive chord in many a manly heart. It is beautiful, pathetic and true to life. This poem with the illustrations alone is worth many times the annual price of The Pilgrim, which is only one dollar a year. The Pilgrim Magazine Company, Battle Creek, Mich., deserves great credit for putting up such a beautiful and helpful mid-summer number.

Industrial Centralization

Its Methods, Effects and Remedies

By GEARY M. STATEN

This is a careful non-partisan treatment of our present industrial situation. Trusts, monopolies and combinations are analyzed so that we can see how they are formed, how they operate, the effects they are producing and how they may be remedied. Any one who is interested in the liberty, justice and the up-building of humanity cannot afford to miss reading this book. 166 pages, 35 cents. Order from this office.

The Christian Century (Special Club Rate) **\$1.00 BOTH**
The Woman's Home Companion **\$1.00 \$1.25**

CORRESPONDENCE

Havana, Cuba, Aug. 15, 1904.

Three Cuban young people were baptized yesterday. Eight have been added during the past six weeks. We are holding nine services every week. Interest was never better than at the present time. **LOWELL C. McPHERSON**
Calle B, No. 13.

Bro. E. N. Tucker, our new minister, starts off well in his work with the Waukegan church; he is held in high esteem by the members of the church, and is growing in favor and popularity, and the prospects are that he will do a good work for God and humanity in this community. There was a reception held at the church last Tuesday evening by the members and friends of the church in honor of Bro. and Sister Tucker, which was well attended and a good social time was enjoyed. The Baptist and Congregational ministers were present and gave short addresses, to which Bro. Tucker responded in his usual happy mood. Bro. Wagner of Eureka College was present Sunday morning and gave us one of his rousing good sermons. We were all glad to have him with us.

T. B. HUTCHINSON.

Waukegan, Ill.

I am closing my work with the church here. A. R. Hunt of Savannah, Mo., was chosen last Sunday morning to succeed me. The church is working harmoniously, and with a leader like Bro. Hunt we bespeak much for the future.

The C. E. came en masse to the parsonage last Tuesday night, gave me a perfect surprise and left as a token of their appreciation and love a beautiful gold watch and fob with the words, "Red Oak C. E., 1904," engraved upon it.

Yesterday a man who is not a member of the church summoned me and sent me home carrying an old pair of shoes and wearing a nice new pair of patent leathers as a sort of surprise to my wife.

HERBERT W. CIES.

Red Oak, Iowa, Aug. 16, 1904.

TEXAS.

The San Gabriel Camp Meeting.

This meeting began on Friday, Aug. 5th, and continued for twelve days. On Saturday following the beginning the rain came, which continued for three days, and as the tabernacle was a brush arbor the meeting was necessarily suspended for the time, and hence the meeting was in reality only of nine days duration. About 200 persons were camped on the ground, but after the rain ceased and the roads became passable the people came in great numbers. The preaching was done by B. B. Saunders of Austin, Texas, and the singing was led by

Prof. E. M. Douthill, also of Austin. There were 157 additions, most of whom came the last four services of the meeting as follows: On Sunday night, 34; on Monday night, 32; on Tuesday night, 35, and on Wednesday morning, 22. Considering the length of the meeting, this is perhaps the biggest meeting ever held in Texas by our brethren, and will long be remembered by the people living in that community. Nearly all the converts took membership with the San Gabriel church and the entire church enlisted in all lines of aggressive work.

B. B. SAUNDERS.

Austin, Texas, Aug. 19, 1904.

Anti-Mormon Meeting at St. Louis.

The National Anti-Mormon Missionary Association of the Churches of Christ will hold its annual meeting at 1 p. m., Oct. 17, 1904, in one of the rooms of the missionary convention hall in St. Louis, Mo., the room to be designated later.

Good, short program; and the usual business will be transacted.

If you are a member, be there; if you are not a member, be sure to be there.

The Helper, the organ of this association, and the only anti-Mormon paper published, will have headquarters in the missionary convention building corridor; we want to enroll 3,000 new subscribers and that many members of the association. This paper, edited by R. B. Neal, is an antidote to the growth of Mormonism in any community. Try it a year. Only 25 cents. **JAMES W. DARBY, Pres.**
McArthur, Ohio.

SOUTH OMAHA LETTER.

Three baptisms on July 4th at Presho by G. W. Neal.

South Elrod church reports one baptism and the organization of a Christian Endeavor society.

W. J. Dodge, co-operating with the state board, has organized a church at Lead with 21 members. This is the first effort to establish the cause of primitive Christianity in the Black Hills. We hope for large and permanent results.

The church at Highmore is pushing to complete its new house of worship. The 21st of August has been set as the time for dedication. The veteran dedicatory, L. L. Carpenter, of Indiana, will attend to this function.

R. D. McCance reports 5 added at

Parker. Bro. Atwood of Kansas recently helped in a short meeting there.

The state board is seeking to plant the cause in Britton. N. D. Ainsworth is in a meeting there. A temporary tabernacle has been erected, which is being filled nightly. Twenty-three have thus far been gathered from various sources with which to constitute a church of Christ. We hope for still larger results.

A pronounced case of improvement has struck the church at Platte. New pews and newly papered walls makes that one of the prettiest little churches in the state.

The church at Armour is seeking to pay off the last of the debt on its property by Thanksgiving.

The corresponding secretary will be able to answer a limited number of calls for short meetings this fall anywhere in the state or North Dakota.

O. E. PALMER, Cor. Sec.

Armour, S. D., August 19.

Lack of faithfulness is always punished.



Individual Communion Outfits. Send for FREE catalogue and list of users. **SANITARY COMMUNION OUTFIT CO.** Box 55, ROCHESTER, N. Y.

Altar Stairs

By

Judge Charles J. Scofield

A Religious Story of Great Power.
Fascinating, Uplifting, Convincing.
A Good Book for Summer Reading.

Price \$1.18 plus postage

The Christian Century Co.
358 Dearborn St., Chicago.

A CHRISTIAN EMPLOYMENT BUREAU.

One of the activities of the Monroe Street Church of Christ in Chicago that has brought and is bringing good results is the work of the Employment Bureau.

The difficulty of bringing just the right employer and the right worker together has been recognized by many. The loss of money and time on the part of young men and women who have to support themselves, and who are not well acquainted in a great city, is a known feature of the labor world.

The Employment Committee of the Monroe Street Church sets itself the task of finding employment, not only for all members of the Church, but for any who really need assistance. Young men and women from outside of the city, who are seeking employment here and have no acquaintance, make their application direct to this committee. Pleasant homes are found for them and some remunerative labor secured at once. Then, after they are settled in the city and know just what they can do or want to do, changes can be brought about to the benefit of all.

The assistance of this committee is not given to young people only. Business men desiring to change their locations, or to better their condition, can also make application through the committee. Firms desiring to secure the services of Christian young men and women who can be relied upon, may apply to this agency for helpers.

Prof. Edward Amherst Ott, who organized the committee and started this work, has seen it will develop into something very useful to many. It has already done much in saving loss of time to a number of people.

Any who are interested in the plans of the Bureau, or who need its assistance, can address

The Placing Bureau, Monroe Street Church of Christ

Corner of Monroe street and Francisco avenue, Chicago, Ill.

The Christian Century (Special Club Rate) \$1.00 BOTH
The Twentieth Century Home \$1.00 \$1.25

We place teachers and entertainers,
We train lecturers and public speakers.
We work for results.

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SCHOOLS OF EXPRESSION

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The best place to study Music for Professional
Purposes is in the

CHRISTIAN CONSERVATORY

Strong Faculty. Good Environment. Quar-
terettes and Concert Companies organized for
Lyceum Bureaus.

Write to-day for loose leaf Catalog.
Cor. Monroe St. and Francisco Ave., CHICAGO

Visiting the Old Home.

It was my good fortune to spend a month among the green hills and fields of Nelson, Neb. Four generations—my mother, who is 85 years old, her oldest daughter, granddaughter, great granddaughter and myself in a double carriage—spent a week visiting the homes of relatives in the country. Fried chicken and snow apples were ripe, the country air exhilarating, and hospitality unbounded.

When, after four Lord's day's worship, sitting by the side of our blessed mother in a congregation in which we knew almost every man, woman and child, and four weeks' social life, renewing the bonds of early friendship and family ties, we turned our faces toward the "Sunny Southland," it was with a heart full of rapture for God's goodness in giving this beautiful world and loving friends, and for the modern conveniences of travel that make it possible thus easily to take up the thread of our past life.

And Heaven seems nearer,

And friends are dearer,

And we are regaled and resume work at home with rested body and refreshed spirit.

This first Lord's day at home has been, too, a spiritual uplift. Bro. Harold Wright, author of "That Printer of Udell's," and pastor of the Forest Avenue Church, Kansas City, who is here for a few days' rest, spoke to us in the morning in his intensely earnest way on "How to Live in Closer Touch With the Master By Growing in Knowledge of Him." And in the evening, "Christ, God's Idea For Man; and We Are Christians to the Extent We Show Forth the Christ in Our Lives." There were no idle words, but thoughts to remember for a life time.

I found opportunity to speak good words in Nebraska for The Christian Century, that will, I hope, bring more fruit in the future.

CELESTE B. MAY.

High seats oft lie beyond lowly doors.

NEBRASKA SECRETARY'S LETTER.

T. B. McDonald reports one baptism, one from Congregationalists, and one confession at Bradshaw on the 7th.

Twenty-three were added to the Johnson church in a ten days' meeting held in a school house nearby, by Jas. Dixon, preacher at Johnson. Bro. Dixon was quite ill at time of report.

Bert Wilson has moved to Humboldt, and will not be in school this year.

C. F. Swander has supplied at Geneva two Lord's days.

R. A. Schell and family are spending their vacation at Beatrice and Ashland.

N. S. Haynes is spending the month of August in Illinois.

Wren J. Grinstead has just arrived in the state from Australia. He is open for evangelistic meetings, or will locate with some church.

Charles Cobbey has returned to Columbus, Ind. He will attend Butler this year and preach at the same place in Columbus. Bro. Cobbey made a fine impression on the churches he visited here while at home.

The Havelock meeting, which has been running for five weeks, is still in progress. Austin and McVey have made a good record there, and the people were not ready to have the meeting close. There had been sixty-four come forward up to the evening of the 14th. Some few of these were identified with the University church, but the most of them are a distinct gain to the cause. An organization has been effected, and steps will be taken at once to secure a lot and if possible build.

L. A. Hussong visited Burwell on the 7th, and Wilber on the 14th. He returns to Wilber again. He will be in school again this year.

H. E. Motter visited Burwell on the 14th.

Churches that will need an evangelist this winter will do well to write me. Do not put it off till you are about ready, and then feel bad that a man is not immediately available. Good men are busy.

Evangelists Austin and McVey have dates as follows: Chester in September, Ainsley in October, Grand Island in November, Bradshaw in December. Address DeForrest Austin, Bethany, for later dates and terms.

The new church at Fairview, north of Elm Creek, is to be dedicated Sept. 11. This is where our evangelist held a meeting last fall and set in motion the building project.

The new state board recently elected, consisting of Z. O. Doward, president; W. W. Slabaugh, vice-president; Bert

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Wilson, recording secretary; T. F. A. Williams, treasurer; H. S. Gilliam, B. S. superintendent; V. E. Shirley, C. E. superintendent, and the other heads of different departments that are by the constitution members of the board; made appropriations to Chadron, North Platte, Alma, Kearney, for the support of preaching. The corresponding secretary was re-elected. Many appeals were laid over until the meeting of the board in September. The apportionments will be on the same basis as last year, with some necessary corrections. The work of opening Norfolk is to be undertaken if possible.

The fund for building the tabernacle at the camp grounds is well begun. Twenty-nine dollars in cash was paid in at once, and \$20.00 in work pledged, besides promises of money. Keep it coming. We are now committed to the project and it must go forward.

We have the promise of \$200.00 to support an evangelist in Western Nebraska. It will take \$300.00. Who will join and give us the other \$100.00? There is a

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There is work, much work, to be done in Nebraska this year. Are you one of the workers? In your field will you work untiringly for the advance of the Kingdom of God?

The national convention at St. Louis is the next great event in our history. Will you go? W. A. BALDWIN.

On the Wing.

Our Colorado churches are wide awake; they feel the effect of the altitude! M. M. Davis of Dallas, Texas, has been supplying the Central pulpit, Denver, in the absence of its ever popular

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THOUSANDS of blinded people stand ready to-day to testify to the truth of my warning "neglect means blindness." If they had given their eyes the attention they deserve when first they noticed the spots, scum, strings or cobwebs, or when their eyes commenced to water or grow weak, they would have saved their sight.

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113 Adams St., Room 298, CHICAGO.

pastor, W. Bayard Craig, who is rusticating in Hawaii. B. B. Tyler has held the fort at South Broadway all summer, and the other Denver churches have kept open house. At Boulder, the site of the Colorado Chautauqua, S. M. Bernard is doing excellent work. He has had fine audiences all summer. Recently his heart has been saddened by the death from typhoid fever of his youngest brother at Louisville, Ky., a young man of twenty-one. The churches of the Centennial State will hold an assembly the last week in August on the Chautauqua grounds at Boulder.

Bro. Titus, formerly of New Mexico, has just taken charge of the work at Lexington, Neb. The church here is small, but full of faith and courage, and we predict substantial success. Frank E. Jaynes is doing good at Fremont, Neb. He has been lecturing at nearby Chautauquas, but does not slight his church work. Our train rolled into Omaha just in time to catch the Missouri Pacific south-bound, so we did not have the pleasure of meeting the brethren there.

There are several church dedications on my calendar, but room for more. Will have time for one or two union meetings during the winter. Why shouldn't our churches and ministers lead in such work? Sometimes we give only a reluctant support.

These lines are written in Kansas City, between trains. To-night (Aug. 17) the writer lectures for the Cumberland Presbyterian Association at Pertle Springs, Mo., on "The Army of Enthusiasts."

By the way, Missouri will elect Folk governor by 100,000 majority, if the people get a chance to be heard. The machine politicians, backed by corrupt corporate influence, are doing their best to bewilder and betrash, nor is it likely that their efforts will lag as the campaign advances. Mr. Folk's fight has just begun. The big business man and his cat's paw, the corrupt politician, have enjoyed the prerogatives and privileges of office too long to give up without a desperate fight. The indications are that the plain people will take a vigorous part in this election, and the conscience of the state will dictate the result.

FRANK G. TYRRELL.

5020 Morgan St., St. Louis.

FROM THE HOME OF ALICE OF OLD VINCENNES.

Brother Frank Powers, who left the Vincennes University in the spring of the year, to enter Butler University, is spending his summer vacation with churches in Bartholomew Co. His work prospers. Brother Lee Tinsley, pastor of the First Christian Church, at Mt. Carmel, Ill., stopped for a short time in Vincennes while on his way to Bethany.

All reports from Bethany say that this year was the best for many. The writer was not permitted to go this year on account of press of work. Brother Carpenter deserves great praise for bringing



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E. W. Allen, pastor of the Chestnut Street Church, Lexington, Ky., spent a day and a night with the writer. He was in this part of the country in the interest of the Hamilton Female College, of Lexington, Ky. We enjoyed his fellowship very much. We hope that he may pass this way again soon.

Vincennes enjoyed a very fine Chattanooga this year. Many of the star attractions of the country were brought here. Among those of especial merit were Miss Eva Shontz, Dr. Gunsauis, Dr. McArthur, Sam Jones, Captain Crawford, Governor LaFollet of Wisconsin. It is to be a permanent feature in the future. It was under the management of E. E. Carr of Danville, Ill.

T. J. Freed is getting things in good condition at Princeton. The writer while on his way to Winslow, Ind., stopped off and had a visit with Brother Freed and his excellent wife. All of the different departments of the church are prospering. Princeton has been a hard field for our people to get a hold.

The writer recently visited Wheatland and preached on a week-day evening. While there he baptized five in the White River.

Brother Laye, the new pastor at Washington, is succeeding well with his work. The church is determined to pay off all of its indebtedness on the church building. Brother Laye is rapidly bringing the church into unity and goodfellowship.

On the second Sunday in July Brother Cauble dedicated the new house of worship at Hardensville, Ill. They raised more money than was needed to dedicate the house free from debt. Brother Cauble has the honor of being the first preacher that was ever elected to a seat in the city council of Vincennes. He represents the third ward. He is making an admirable councilman.

The church at Oaktown, where brother Cunningham ministers, is talking very strongly of building a new house of worship. They need it, and the church is abundantly able to build it.

Brother W. B. Morris, recently from Oklahoma, and whom the writer had the privilege to marry to one of Indiana's most charming daughters, Miss Lizzie Horton, of Bicknell, Ind., was elected State C. E. Superintendent at Bethany. The choice was a good one. He will devote all of his time to that work.

Brother L. H. Stine of Lawrenceville, Ill., my neighbor, has had conferred upon him the honor of preaching the sermon on the State Fair grounds at Springfield, Ill., during the fair. He will do it well.

The county meeting of the Knox County Churches of Christ, will be a thing of the past by the time that this appears in print. It will be held at Edwardsport on Sunday, August 21. Brother Noonan of Indianapolis will be the chief speaker of the day. Brother Chase, the pastor of the church at Bruceville, will preach in the afternoon.

Brother Chase has just returned from a six weeks' sojourn in Colorado, where he went to recuperate his health. He is compelled to leave this part of the country on account of his lungs. The church at Bruceville is very loath to give him up. We regret very much to see Brother Chase leave this part of the

state. He has won a warm place in the hearts of the workers in this part of the Lord's vineyard. He will do good work wherever he goes. He expects to make his home in Colorado in the future.

On Thursday evening, August 18th, the writer had the privilege to unite in holy wedlock Brother Rochester Irwin, pastor of the Christian Church at Saunemin, Ill., and Miss Ethel Leonard. The wedding took place at the home of the bride, at Allison, Ill. Brother Irwin is to be congratulated on winning such an estimable bride. Brother Irwin will preach for the writer on Sunday evening, August 21. Sister Irwin, his wife, will be formally set apart to the Christian ministry by the writer on the same evening.

At last we are to go into our new house of worship. On Sunday, August 28th, we are to dedicate our new house of worship. Brother E. L. Powell of Louisville, Ky., is to deliver the dedicatory sermon. It will be a great day with us. We have waited and labored long; and at last we are to be rewarded. In a future article we will give the Century readers a write up of the new church building.

WILLIAM OESCHGER.

Fallen Asleep.

Mrs. Anna Gertrude Gibson, nee Reid, beloved wife of Mr. Alfred George Gibson, died at their home in River Forest, Chicago, Friday, Aug. 12, after eleven weeks of severe suffering, which was borne with Christian fortitude. Sister Gibson was born on Christmas day, 1869, at Geneva, Ohio, and was reared and educated there. In early girlhood she gave her life to the care and service of Christ, joining the Methodist Church. April 25, 1894, she was married, and the same year was baptized in the Christian Church at Toronto, Canada. Six years ago Mr. and Mrs. Gibson moved to Chicago and joined the Kendall Street Church, where both have been useful and much beloved members. Three children successively came to brighten their home. During her long sickness little hope was entertained of saving her life, and through all those lingering days and nights of pain, her thoughts were for her husband and children and the others to be left behind, rather than for herself. She was a lady of many accomplishments, true culture, high principle, and pure, jolly character. A brief funeral service was held Saturday evening, when comforting words were spoken by the writer, and the body was taken to Geneva, Ohio, to be laid to rest. JOHN WILLIAMS.

Miss Bessie B. Fenton.

Miss Bessie Fenton was born April 14, 1884, and at 5 p. m., Aug. 15, 1904, her pain so increased and her burdens became so heavy her strength so exhausted she went down into the dark valley of death and "The Sun of righteousness arose with healing in His wings" and took her to that land wherein there is no sorrow nor sadness, tears nor crying, pains nor burdens.

Sister Bessie was an ideal Christian girl, having obeyed the gospel about four years ago, and had lived a consecrated life until death.

She was the daughter of Mr. and Mrs. T. A. Fenton, and they, along with six sisters and three brothers and a host of friends, mourn her loss. Funeral services from the house, O. D. Maple officiating.

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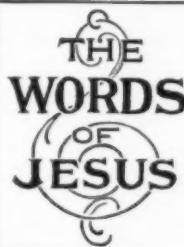
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Recent Negro Lynchings.

The recent burning at the stake of two negroes near Statesboro, Ga., and subsequent whipping of others is another chapter in the voluminous record of lawlessness. Every such violation of the ethics of government, and the claims which law and justice demand from American citizens, is a scandal upon our civilization and a barbarity which the best among us must sincerely deplore. Probably our tardy methods of administering judicial verdicts, as well as our tardy methods of judicial trials, are at fault, and therefore measurably responsible for these violations.

EUREKA COLLEGE SEMI-CENTENNIAL CALENDAR.

It is the purpose of the friends of Eureka College to celebrate in 1905 the fiftieth anniversary of the founding of the institution.

The Illinois Christian Educational Association will issue a souvenir calendar, as a fitting memorial of the golden jubilee. This semi-centennial calendar will consist of not less than twenty-five 9x11 inch pages of pictures, names and reading matter. These pages will be filled with a variety of views artistically designed by Miss Nell Seass, the art teacher in the college, assisted by a number of former teachers. College buildings and prominent teachers, past and present, a few of the founders and supporters, groups of our own missionaries now in foreign lands, the new church and its pastor, representative winners of various inter-collegiate oratorical contests, scenes from nature in and around Eureka, a few of the pleasant homes—all these and more will be shown in this beautiful souvenir of the first half century of Eureka College. The aim is to make the calendar so attractive that it will be an ornament to any church, office or home.

It is desirable now to make a number of improvements on the college buildings and about the grounds. This calendar is intended to help supply this need. The completion of the new heating plant now under way, walks recently built, sanitary plumbing, new roofs on two buildings, painting walls of one building and the dome and woodwork of two others, painting the woodwork and decorating the interior of Burgess Hall, the entire remodeling of the original college building, fitting up an art room, providing additional library and laboratory facilities—all these and other necessary improvements will be made in the order most needed and as rapidly as the funds will permit. We believe that a large number of friends will welcome the opportunity of helping to carry out a comprehensive plan of making possible all these things within the next few months.

The names of all donors for this purpose will be printed in the calendar. We hope to find some generous man or woman who will give a thousand dollars whose name will be placed at the head of the year; four who will give \$250 each whose names will be placed at the head of the seasons; twelve who will give \$100 each whose names will head the months; fifty-two who will give \$25 each whose names will head the weeks; three hundred and sixty-five who will give \$5 each whose names will stand for a day. We most cordially invite you to

join us in as liberal donation as possible. In order to pay for the printing and mailing the calendars, they will be sold at twenty-five cents to donors and fifty cents to others. Kindly indicate on the enclosed card how much you are willing to give and when you can forward it, not later than December, 1904; also, whether you wish a calendar or not. Please fill out the enclosed card and return it at once that we may know how to plan the work. May the blessing of the Father rest upon all our labors.

With best wishes, yours in Christ
MRS. N. B. CRAWFORD,
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